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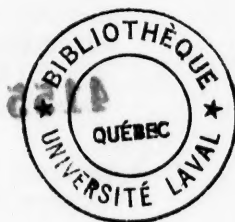
## EXTRACT

FROM THE

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### OF THE EPISCOPAL VISITATION.

**T**HE visitation of parishes which the bishops make through their dioceses, agreeably to the spirit of the holy Council of Trent (*Sess. 24. ch. III. De reform.*), is one of the most necessary and important functions of the ministry with which they are intrusted. The clergy will therefore most zealously impress the people with the highest idea of its importance, and let them know that the bishops, in visiting them, come in the name of Jesus Christ, to shower on them his blessings, and that their visit must be for them as a sequel of the mission of this divine Saviour, for the sanctification of their souls.

As soon as the curates shall have received the Mandate which announces the episcopal visitation, they will publish it at prone, and invite their parishioners to assist with zeal and piety at the exercises which will take place during that visitation. They will exhort them not to absent themselves from the parish during these days of salvation on which the Lord in his mercy is to visit them. They will recommend them to consider those days as great festivals, in disposing themselves in a holy manner to participate in the fruits and advantages of that visit, by more than ordinary fervent prayers, by good works, and especially by the worthy reception of the sacraments of Penance and the Eucharist. These fruits and advantages chiefly are, the renovation of a parish, the cessation of abuses and disorders, the reformation of morals, the love of virtue, and the progress of all towards christian perfection in their respective callings.

The curates will be carefull to prepare by previous solid instructions, such persons as are getting ready to receive Confirmation.

Some days before the visit they will prepare the registers of Baptisms, Marriages and Burials, a catalogue of obits and foundation masses of their church, and, if

there be any confraternities, the titles by virtue of which they were established.

They will draw up a memorial in which will be inserted the number of their parishioners, and communicants; the amount of tithes and of casual revenue, at average years; whether the sundays and holidays, the fasts and days of abstinence are faithfully observed; whether the sacraments are frequented; whether parents are assiduous in sending their children to catechism and to school; the names of school-masters and school-mistresses, their quality, morals, and general behaviour; whether they admit together in the same school the children of both sexes; whether they exactly teach the diocesan catechism; how many schools there are; whether midwives are instructed, honest, discreet, and whether they know the manner of administering baptism in case of necessity.

They will moreover specify in that memorial, whether there are any tavern-keepers who, on sundays and holidays, sell liquors against the law to the people, and specially to the youth of the parish, and during divine service; whether there are parents who allow in their houses, dances, games, or private meetings contrary to good morals; whether there are any in the parish who neglect to go to confession, and who do not receive at Easter; what is the number of the latter; whether there are any families which are not catholic, and their number; whether there are public scandals, irreconcilable enmities, any who keep concubines, married persons living separate without being authorized so to do by ecclesiastical judgment. In a word, the curate will mention in that memorial all that may be required to give the bishop an accurate knowledge of their parishes, and enable him to remedy the abuses which may have been therein introduced.

It will be easy for each curate to draw up such a memoir conformably to the state of his parish, in consulting the detailed notice, on the subject of the pastoral visitations, which is to be found at the sequel of the order of the visitation made by the vicars general.

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Each curate will also draw up an inventory of the moveables and immoveables of his church, and will add to it the titles, statutes and registers deposited in the archives of the *fabrique*.

He will notify the church-wardens to deliver their accounts previous to the visitation, in order that they may be presented to the bishop for examination. All these accounts must be closed and regulated, except those of the church-warden who was in office the preceding year; because, according to custom, he is obliged to deliver his own only in the course of the year immediately following that in which he was in office.

He will also warn the school-masters and mistresses to prepare the children under their instruction, in order that they may be examined in the catechism at the time appointed by the bishop.

He will inform the midwives that they will have to render an account of the manner in which they administer Baptism.

Some days before the visit, the church and the sacristy must be carefully cleansed. On the eve the altars, &c. will be ornamented as for the greatest solemnities, and on the evening and the following morning, the bells must be rung.

In the sacristy or in any other part of the church, will be ranged in order, on a table, the ornaments, linens, books and other things destined for divine service, so that the bishop may inspect and count them with facility.

On the day of the visit, there must be placed in the middle of the choir, before the high altar, a praying-desk covered with a carpet, and a cushion; on the altar, the missal, opened at the place where the orison of the church patron is to be found; and in the sanctuary, on the epistle side, a table or *credence* covered with a white cloth, on which there must be some cotton or linens to wipe the forehead of such as will have been confirmed; a plate with a crumb of bread, a basin and a ewer with a towel for the washing of the bishop's hands; a bursa with a corporal, and a stole for the priest who will take the blessed sacrament out of the tabernacle.

On the epistle side must be also placed a throne or at least an arm-chair with a canopy for the bishop, and seats for the ecclesiastics who accompany him. In the sacristy will be prepared the censer with the navicula, the holy water vase with an aspersory, the processional cross and the candlesticks for the acolytes. The cope of which the bishop is to make use, some surplices, a wax taper for the candlestick and a neat linen cloth for the crosier bearer's use, must be carried to the *presbytère*, at the entrance of which there will be a carpet and a cushion.

When it is the first visit of the diocesan bishop, a canopy which is to be carried by the church-wardens, must be prepared. But at the second and the following visits, the canopy is not used. Nevertheless, at those visits, the same order in all other matters is observed as for the first.

On the sunday after the visit, the curates will exhort their people faithfully to perform what the bishop has prescribed. They will point out to them how important it is to profit by the admonitions which he has given. They will cordially express to them that they have reason to expect a great change in the parish; that vice will be banished from it, and that virtue will hereafter be solidly established; that they flatter themselves that every one will more efficaciously labour for his sanctification; that henceforth sundays and holidays will not be profaned; that hatred, enmities and divisions, games, dances and profane meetings will cease for ever; that taverns will not be any longer frequented; that more assiduity to attend the instructions and divine service, will be shewn; finally that all will prove by their edifying conduct, that the visit of their chief pastor has not been useless to them.

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#### ORDER OF THE VISITATION.

**E**VERY thing being prepared as above directed, at the first notice of the bishop's entrance into the parish, the bells will ring until his arrival at



the *presbytère*. If the ceremony of the entrance into the church is to be preceded by a conference, the bells must be rung for the people to assemble, a quarter of an hour after the arrival of the prelate.

At the conclusion of the conference or instruction, (or a quarter of an hour after the arrival of the prelate, if the conference did not take place), the bells must be rung; and while the bishop is putting on his pontifical vestments, the curate vested with a surplice and a white cope, without a stole, holding a crucifix in his hands, and preceded by all the clergy, will proceed to the door of the *presbytère* in the following order.

The thuriferary carrying the censer and the navicula, walks in front, having at his left a clerk carrying the holy water vase with the aspersory in it. Another clerk carrying the processional cross follows between two acolytes with lighted tapers; then all the clergy, two by two, those of the lowest rank first, and the curate followed by the church-wardens who carry the canopy and by the people.

When the clergy is arrived at some distance from the *presbytère*, the clerk who carries the holy water vase, the thuriferary, the cross-bearer and the acolytes stop and retire to the right side. All the others station themselves in two straight lines, so that the highest in dignity may be placed nearest the door of the *presbytère*. They who carry the canopy approach the place where the carpet and the cushion shall have been prepared for the bishop.

The prelate having left the *presbytère*, and having knelt down on the cushion, the curate standing erect presents the crucifix to him, without previously bowing, through respect for the crucifix which he holds in his hands. The bishop kisses the crucifix and rises. The curate having handed the crucifix which he carried to one of the assistants, bows profoundly before the prelate, and after the clergy have all saluted the prelate by a semi-genuflexion, or an inclination, according to their respective dignity, and the people have received the benediction on their knees, the procession proceeds to the



church in the same order in which it left. The prelate walks under the canopy, immediately preceded by the curate and followed by the clerics who carry the book, the candlestick, the mitre and the crosier, having on both sides, a little behind, his two assistants in their choir dresses, who hold up his cope on each side.

At the departure of the procession, the choristers will sing the following response, as noted in the Processional.

Resp. *Eccè sacerdos magnus qui in diebus suis placuit Deo.* \* *Ideò jurejurando fecit illum Dominus crescere in plebem suam.* V. *Benedictionem omnium gentium dedit illi, et testamentum suum confirmavit super caput ejus.* \* *Ideò, &c.* V. *Gloria Patri, et Filio, et Spiritui Sancto.* \* *Ideò, &c.*

If the road is long, to this response may be added the hymn *Veni, Creator, &c.* as above, page 92, or that of the patron of the parish.

Whilst the procession is on the road, all the tapers on the high altar are lit. On its arrival at the church door, the thuriferary and the cleric who carries the holy water vase stop there; the cross bearer and the acolytes proceed as far as the centre of the nave, where they place themselves at the right side. The rest of the clergy stop also, and turn towards the bishop, continuing the singing of the response or the hymn which may have been added to it.

The prelate having arrived at the entrance of the church, the curate approaches him, between the two clerics who carry the censer and the holy water vase; and having received the aspersory, he profoundly bows before the bishop, kisses the handle of the aspersory, and presents it to him, kissing his hand or his ring. The bishop leaves the crosier, receives the aspersory, takes holy water, and sprinkles the curate, the clergy and the people. He then returns the aspersory to the curate who makes again a profound inclination, kisses his hand and the handle of the aspersory which he returns to the cleric who carries the holy water vase.

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Then the curate having received the navicula from the thuriferary, makes a profound inclination to the prelate, and with the same ceremonies, presents to him the spoon for the benediction of the incense, saying, with a small inclination: *Benedicite, pater reverendissime*. Then the thuriferary kneels down with the master of ceremonies, and presents the censer open to the bishop, who puts incense into it, blesses it, and takes the crosier. The curate incenses the prelate thrice, making a profound bow before and after the censuring. The thuriferary and the cleric who carries the holy water vase go to take their former place in front of the procession, which again proceeds, and advances towards the high altar, solemnly singing the following anthem, as noted in the Processionnal.

Ant. *Sacerdos et pontifex, et virtutum opifex, pastor bone in populo, sic placuisti Domino.*

The procession having arrived in the choir, the thuriferary and the cleric who bears the holy water vase carry the censer and the holy water vase into the sacristy. The cleric who carries the cross lays it down near the altar on the epistle side, to take it again at the time appointed, and the acolytes put their candlesticks on the credence, and station themselves near it with the cross bearer. The clergy place themselves on each side of the choir, continuing to sing the above mentioned anthem, should it be not concluded. The bishop having arrived at the foot of the altar, leaves the mitre and the crosier, kneels down on a praying-desk, which will have been there prepared, and makes his prayer; having near him his two assistants, and behind him, on the same line, the master of ceremonies, the clerics who carry the book, the candlestick, the mitre and the crosier. All the clergy likewise kneel down. The curate kneels also at the foot of the altar, on the epistle side, so that he may have the altar on his right, and be turned towards the bishop. When the anthem *Sacerdos*, &c. is concluded, the curate rises; and, remaining erect, uncovered, and always turned towards the prelate, he sings on the serial tone, the verses and the orison which follow.

- V. Protector noster aspice, Deus ;*  
*R. Et respice in faciem Christi tui.*  
*V. Salvum fac servum tuum ;*  
*R. Deus meus, sperantem in te.*  
*V. Mitte ei, Domine, auxilium de sancto ;*  
*R. Et de Sion tuere eum.*  
*V. Nihil proficiat inimicus in eo ;*  
*R. Et filius iniquitatis non opponat nocere ei.*  
*V. Domine, exaudi orationem meam ;*  
*R. Et clamor meus ad te veniat.*  
*V. Dominus vobiscum ;*  
*R. Et cum spiritu tuo.*

## OREMUS.

**D**EUS, omnium fidelium pastor et rector, famulum tuum N. (saying the bishop's name) quem ecclesiæ tuæ præesse voluisti propitius respice: da ei, quæsumus, verbo et exemplo, quibus præest, proficere; ut ad vitam unâ cum grege sibi credito perveniat sempiternam. Per Christum Dominum nostrum. *R. Amen.*

N. B. The preceding orison is only said at the first visit of the diocesan bishop. At his subsequent visits, as well as at the visits made by any other bishop the following is said.

## OREMUS.

**D**EUS, humilium visitator, qui eos paternâ dilectione consolaris, prætende societati nostræ gratiam, ut per eos in quibus habitas, tuam in nobis sentiamus adventum. Per Christum Dominum nostrum. *R. Amen.*

As soon as the orison is ended, all the clergy rise, and they sing the anthem of the patron of the church, as in the Vespéral. In the mean while, the bishop ascends the altar, kisses it in the middle, passes to the epistle side, and after the verse, he sings the orison of the

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patron which is indicated to him in the Missal. This done, the curate takes off the cope, the bishop returns to the middle of the altar which he kisses for a second time, takes again the mitre and the crosier, and gives the solemn benediction to the people, saying, as usual: *Sit nomen Domini benedictum*, &c. Then he takes off the cope, lays aside the crosier, and makes an exhortation, in which he exposes the motives and advantages of his visit, as directed in the Pontifical.

After the exhortation or after the visitation of the blessed sacrament, if it immediately takes place, the prelate having received the mitre and the crosier, ascends the platform of the altar. Then one of the assistants announces the episcopal indulgence of 40 days, applicable to the souls in purgatory; and the people being kneeling, the curate or another priest, profoundly bowing at the foot of the altar, on the epistle side, loudly and gravely recites the *Confiteor*. Then the bishop having left the mitre and the crosier, and turning towards the people, gives the general absolution and indulgence, saying:

*Misereatur vestrî omnipotens Deus, et dimissis peccatis vestris, perducatur vos ad vitam æternam. R. Amen.*

Then, having taken the mitre and the crosier, he adds:

*Indulgentiam, absolutionem +, et remissionem peccatorum vestrorum tribuat vobis omnipotens et misericors Dominus. R. Amen.*

N. B. When the bishop makes his entrance in the morning, the publication of the indulgence of 40 days does not take place, if by virtue of a particular indult, the prelate is to order a plenary indulgence to be published, which may be gained every day of the visitation.

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#### VISIT OF THE BLESSED SACRAMENT.

**A**FTER the exhortation and the general absolution, should this last have taken place, or after the mass, when the ceremony of the entrance is performed in the

morning, the bishop kneels down on the platform of the altar, the thuriferary, the master of ceremonies and the two acolytes bearing their wax-tapers lit, make the genuflexion at the foot of the altar, at their ordinary place. The clerics of the episcopal service make the genuflexion behind them, and remain there on their knees. The acolytes kneel down on the lowest step, and the thuriferary and the master of ceremonies on the second. The curate having taken the ciborium out of the tabernacle, the thuriferary and the master of ceremonies advance to the epistle side, and ascend on the second step, when the prelate rises to put incense into the censer. This being done, the master of ceremonies kneels down on the second step at the right of the first assistant, the thuriferary kneels also in the place where he is; and after the censuring, he proceeds to the gospel side and kneels down on the second step, at the left of the second assistant.

In the mean time the curate takes a white stole, spreads a corporal on the altar, opens the tabernacle, and after having made a genuflexion, places the ciborium on the corporal, makes a second genuflexion, comes down to the right side of the bishop, presents him the incense, and gives him the censer without kissing. The prelate thrice incenses the blessed sacrament, profoundly bowing before and after.

When the curate opens the tabernacle, the choristers intone the stroph *Tantum ergo*, &c. and the following *Genitori*, &c. or some other hymn or anthem of the blessed sacrament. After the censuring, the bishop ascends the altar, makes a genuflexion, inspects the tabernacle, the ostensory, the ciboriums, and the other vessels wherein the blessed sacrament is kept, which the curate places on the corporal, and which he locks up immediately after their having been visited by the prelate, leaving there the ciborium which he took first out of the tabernacle. Then the bishop makes a genuflexion, and kneels down again on the platform of the altar.

The choir having concluded the last stroph of the hymn or the anthem, the choristers sing :

*V. Panem de cælo præstitisti eis ;*

*R. Omne delectamentum in se habentem.*

In the paschal time or in the octave of Corpus Christi  
*Alleluia* is added.

The prelate rises and sings the following orison.

OREMUS.

**D**EUS, *qui nobis sub sacramento mirabili passionis tuæ memoriam reliquisti ; tribue, quæsumus, ità nos corporis et sanguinis tui sacra mysteria venerari, ut redemptionis tuæ fructum in nobis jugiter sentiamus. Qui vivis et regnas Deus, in sæcula sæculorum. R. Amen.*

After this orison the bishop receives the censer from the curate, and incenses for the second time the blessed sacrament ; then, having ascended the altar, and having made a genuflexion, he takes the ciborium with both his hands, gives three benedictions in silence, places the ciborium on the corporal, makes a second genuflexion, and kneels down again on the platform of the altar. After the benediction the choristers sing the psalm *Laudate Dominum, omnes gentes, &c.* as in the Processionnal, and the curate puts back the ciborium into the tabernacle, folds up the corporal, and comes down on the second step, at the right of the prelate.

Should the bishop have any remarks to make to the curate concerning the visit of the blessed sacrament which he has just made, he will give them in private, warning him, above all, to be carefull in renewing the consecrated hosts, and to purify the ciborium, at least once a month.

The prelate having received again the mitre and the crosier, goes to sit down in the arm-chair which will have been prepared at the epistle side.

Then notice of the duration of the visit is given to the people. If the faithful, by virtue of a peculiar indult may gain a plenary indulgence, this indulgence as well as the conditions required to obtain it, will be published.

Notice is also given of the time appointed for hearing confessions ; of that on which the bishop will be ready to listen to those who may have some thing to communicate to him, and to receive the church-wardens to audit the *fabrique's* accounts. In fine, parents are informed of the time on which the prelate wishes to examine, interrogate or cause to be interrogated before him, the children in the catechism.

This being done, the bishop returns to the *presbytère* in the same order as has been observed at the ceremony of the entrance, but without the canopy, censer, holy water vase, or the ringing of the bells.

If the ceremony of the bishop's entrance take place in the forenoon, and if he desire to celebrate or hear mass, he will celebrate or hear it at that time, and will give the solemn benediction at the end of the mass. In this case, he may make the exhortation at the gospel or after the mass. Afterwards, the episcopal indulgence of 40 days may be published, if such is to take place, and the advertisements above mentioned, page 314, be made.

If the prelate thinks proper to give Confirmation immediately before or after the mass, notice of it will be given, and the order prescribed for the administration of this sacrament, as directed, page 73, will be followed.

#### VISIT OF THE BAPTISMAL FONT.

**A**T the hour appointed by the bishop to make the visit of the baptismal font, the clergy proceed to that place in procession.

The thuriferary walks in front, then the cross-bearer and the acolytes ; and, after the clergy, the prelate with his mitre on, holding the crosier in his hand ; and accompanied by the curate on his right and another priest on his left.

The procession having arrived to the font, the thuriferary station himself on the right side, and the cross-



bearer with the acolytes near the font, being turned towards the high altar.

The prelate having approached the font, the curate opens it; then the prelate leaves the crosier, blesses the incense, thrice incenses the font, inspects it as well as the vessels which contain the baptismal water, the oil of holy chrism and of the catechumens, and every thing used in the administration of baptism.

The visit of the font being finished, the prelate takes the crosier, and the procession returns to the choir in the same order.

When the crowd or any other reason do not allow all the clergy to accompany the bishop to the font, the prelate repairs thither with his assistants only and the clerics necessary for this ceremony.

ABSOUTE OF THE DEAD.

**A**T the hour appointed for the *absoute* of the dead, a pall is spread on the floor of the sanctuary. Then the cross bearer and the acolytes preceded by the thuriferary and the cleric who carries the holy water vase, come out from the sacristy. The thuriferary and the cleric who carries the holy water vase stop at some distance from the last step of the altar, at the gospel side, after having made a genuflexion on arriving.

The cross bearer and the acolytes proceed to the lower part of the sanctuary, and station themselves nigh to and at the middle of the rails, their faces turned towards the altar.

The prelate being vested in black ornaments, and having received the common mitre, repairs to the choir, accompanied by the curate and another priest, preceded by the master of ceremonies and followed by the clerics carrying the book, the candlestick and the mitre.

The bishop having arrived at the foot of the altar, makes a genuflexion on the lowest step, and the two assistants on the floor. The master of ceremonies and the clerics of the episcopal service make it behind the prelate, and place themselves at the epistle side. Then the

bishop turns towards the people. And remaining erect, always near the altar, the mitre on his head, and having the curate at his right and the second assisting priest at his left, he begins the following anthem:

*Ant. Si iniquitates.*

The choristers immediately chaunt the first verse of the psalm *De profundis*, &c. as above, page 89, which the choir, standing erect, continue to sing, adding at the end: *Requiem æternam*, &c.

Whilst the choir are singing the psalm *De profundis*, &c. the prelate repeats the same with his assistants, adding at the end the verse *Requiem æternam*, &c. and the anthem *Si iniquitates*, &c. which he recites entire. Afterwards the curate presents without kissing the incense to the bishop who blesses it. After the verse *Requiem æternam*, &c. the choir sing the following anthem:

*Ant. Si iniquitates observaveris, Domine, Domine, quis sustinebit?*

This anthem being concluded, the bishop leaves the mitre, and says aloud the following verses:

*V. Kyrie, eleison;*

*R. Christe, eleison.*

*V. Kyrie, eleison. Pater noster, &c.*

The rest in silence.

In the mean while the curate presents to the bishop the aspersory and afterwards the censer, without kissing, but making to the prelate a profound inclination before and after.

The bishop, without leaving his place, thrice sprinkles the pall, and thrice also incenses it, in the same manner, to wit: in the middle, to the left and the right.

Then, remaining still erect and uncovered, he sings on the ferial tone:

*V. Et ne nos inducas in tentationem;*

*R. Sed libera nos à malo.*

*V. In memoriâ æternâ erunt justi;*

*R. Ab auditione malâ non timebunt.*

*V. A portâ inferi;*

R. *Erue, Domine, animas eorum.*  
 V. *Requiem æternam dona eis, Domine ;*  
 R. *Et lux perpetua luceat eis.*  
 V. *Domine, exaudi orationem meam ;*  
 R. *Et clamor meus ad te veniat.*  
 V. *Dominus vobiscum ;*  
 R. *Et cum spiritu tuo.*

## OREMUS.

**D**EUS, qui inter apostolicos sacerdotes famulos tuos pontificali fecisti dignitate vigere ; præstata, quæsumus, ut eorum quoque perpetuo aggregentur consortio. Per Christum Dominum nostrum. R. Amen.

This orison being ended, the prelate makes the genuflexion, takes again the mitre, and the choristers having intoned the following response, which is sung as noted in the Processionnal, except the verse *Requiem*, &c. which is omitted, all the clergy processionally repair to the cemetery.

Resp. *Qui Lazarum resuscitasti à monumento fætidum, \* Tu eis, Domine, dona requiem et locum indulgentiæ. V. Qui venturus es judicare vivos et mortuos, et sæculum per ignem. \* Tu eis, &c.*

The clerk who carries the holy water vase and the thuriferary walk in front ; the cross-bearer in the middle of the two acolytes, then the rest of the clergy two by two, and the prelate with his assistants, and followed by his clerics.

Whilst the clergy sing the above response, the bishop recites in a low voice with his assistants, the anthem *Si iniquitates*, &c. and the psalm *De profundis*, &c. repeating after the psalm, the anthem *Si iniquitates*, &c. as above.

All being arrived at the cemetery, the cross-bearer station himself between the two acolytes, at the foot of the large cross, having his face turned towards the west.

The prelate places himself opposite him between his two assistants. The master of ceremonies, the thuriferary and the clerk who carries the holy water vase station themselves at the right of the prelate. The clerics who carry the book, the canestick and the mitre take their place behind him, and the rest of the clergy range themselves on each side, facing each other, those of the lower rank being nearest the cross.

All being thus arranged, and the response *Qui Lazarum*, &c. finished, the following response is sung as noted in the Processionnal:

Resp. *Libera me, Domine, de morte æternâ, in die illâ tremendâ: \* Quandò cæli movendi sunt et terra. \* Dùm veneris judicare sæculum per ignem. V. Tremens factus sum ego et timeo, dùm discussio venerit, atque ventura ira. \* Quandò cæli, &c. V. Dies illa, dies iræ, calamitatis et miseriæ, dies magna et amara valdè. \* Dùm veneris, &c. V. Requiem æternam dona eis, Domine, et lux perpetua luceat eis.*

The resp. *Libera*, &c. is repeated as far as the first verse.

During the repetition of this response, the curate presents the incense to be blessed by the bishop, in the manner above directed. When the choristers have sung the last *Kyrie, eleison*, the prelate leaves the mitre, and says aloud *Pater noster*.

Whilst the assistants repeats this prayer in silence, the bishop, without removing from his place, sprinkles holy water thrice before him over the cemetery, and thrice incenses it as he did the pall in the church. Then he sings on the ferial tone:

V. *Et ne nos inducas in tentationem;*

R. *Sed libera nos à malo.*

V. *In memoriâ æternâ erunt justi;*

R. *Ab auditione malâ non timebunt.*

V. *A portâ inferi;*

R. *Erue, Domine, animas eorum.*

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*V. Requiem æternam dona eis, Domine ;*  
*R. Et lux perpetua luceat eis.*  
*V. Domine, exaudi orationem meam ;*  
*R. Et clamor meus ad te veniat.*  
*V. Dominus vobiscum ;*  
*R. Et cum spiritu tuo.*

OREMUS.

**D**EUS, qui inter apostolicos sacerdotes famulos tuos sacerdotali fecisti dignitate vigere, præsta, quæsumus, ut eorum quoque perpetuo aggregentur consortio.

**D**EUS, veniæ largitor et humanæ salutis amator, quæsumus clementiam tuam, ut nostræ congregationis fratres, propinquos et benefactores qui ex hoc sæculo transierunt, beatâ Mariâ semper virginî intercedente, cum omnibus sanctis tuis, ad perpetuæ beatitudinis consortium pervenire concedas.

**D**EUS, cujus miseratione animæ fidelium requiescunt, famulis et famulabus tuis omnibus hîc et ubique in Christo quiescentibus da propitiâ veniam peccatorum, ut à cunctis reatibus absoluti, tecum sine fine latentur. Per Christum Dominum nostrum. *R. Amen.*

*V. Requiem æternam dona eis, Domine ;*  
*R. Et lux perpetua luceat eis.*

Then the choristers sing :

*V. Requiescant in pace. R. Amen.*

After which the prelate, raising his right hand, makes the sign of the cross four times over the cemetery, towards the four parts of the world, and resumes the mitre. The clergy processionally return to the church, in the order in which they came from it, reciting the psalm *Miserere*. &c. as above, page 99, which the bishop



with his assistants repeats in a low voice. At the end of the psalm the following verses are added.

*Requiem æternam dona eis, Domine;*

*Et lux perpetua luceat eis.*

The prelate having arrived at the foot of the altar, leaves the mitre, and says aloud the following verses.

*V. Kyrie, eleison;*

*R. Christe, eleison.*

*V. Kyrie, eleison. Pater noster, &c.* in silence, as far as,

*V. Et ne nos inducas in tentationem;*

*R. Sed libera nos à malo.*

*V. Aportá inferi;*

*R. Erue, Domine, animas eorum.*

*V. Domine, exaudi orationem meam;*

*R. Et clamor meus ad te veniat,*

*V. Dominus vobiscum;*

*R. Et cum spiritu tuo.*

#### OREMUS.

**A**BSOLVE, *quæsumus, Domine, animas famulorum famularumque tuarum, ab omni vinculo delictorum, ut in resurrectionis gloriâ inter sanctos et electos tuos resuscitati respirent. Per Christum Dominum nostrum. R. Amen.*

The bishop leaves the black ornaments, and if he is to continue the visit, he takes again those which he left, to make the *absoute*.

*Note.* Should the cemetery be at so great a distance from the church, or the weather so bad, that the bishop cannot go thither in procession, he stops at the church door, where are sung the same responses, verses and orisons, as are given above, and where the same ceremonies are performed as in the cemetery, except that the prelate makes before himself, in the middle, on the left and on the right, the sign of the cross which should be made over the cemetery, towards the four parts of the world.

VISIT OF THE MOVEABLES, LINENS, ORNAMENTS AND  
OTHER GOODS OF THE CHURCH.

**T**HE bishop being vested with his rochet, camail and stole, visits at his leisure the altars and the consecrated stones, and inspects the seal which covers their sepulchre. He visits the relics with their certificates of authentication, the paintings, the pulpit and the confessionals, the decorations of the choir, chapels and of the nave, then the sacristy, the vestments, the chalices and other sacred vessels, the linens, the church books, and all other things which are used in divine service; the vessel of the oil for the sick, as well as the several things above mentioned, page 146, which are used in the administration of Extreme-Uncion; and he enquires where the bag or the box destined to contain them, is deposited. He also visits the exterior of the church, the cemetery, if he did not inspect it after the *absoute* for the dead, the chapels which are separated from the church, which are used for the processions of the blessed sacrament or for receiving the corpses of the deceased. He makes enquiries about the state of the steeple and of the other things belonging to the church. He takes information of the number of crosses planted in the parish; whether they are blessed, decent and properly painted in; whether they are distant at least one league from each other; and whether they are the occasion of any abuses which he may remedy.

After this, the bishop having left his stole, camail and rochet asks for and examines the deeds and papers of the church, the books of the deliberations and accounts of the *fabrique*; the registers of baptisms, marriages and burials, the catalogue of foundation-masses, of the confraternities and indulgences, with all the titles and papers concerning them: in fine he examines the ordinances rendered on the preceding visits, in order to see whether they have been executed.



The prelate chooses the time which he judges more convenient to give Confirmation to such persons as will have been prepared by the curate to receive it. As for such of other parishes as may present themselves to be confirmed, they will be received only by presenting a certificate from their curate testifying that they have been instructed, and prepared to receive Confirmation.

The bishop blesses at his convenience the ornaments or linens which are to be blessed; and he examines, interrogates or causes to be examined in his presence, in the catechism, the children of the schools and others, at the hour and place appointed for that purpose.

At the hour appointed, the bishop causes the bell of the church to be rung, to assemble the church-wardens in the sacristy or in the *presbytère*. He receives and audits there, if he thinks it convenient, the accounts of such among them as have been audited and agreed since the last visit. He proceeds in the same manner with regard to the accounts of confraternities and charitable associations, if there are any in the parish.

He gives audience with kindness to those of the parishioners who desire to take his advices, or who want to confess to him. He also takes notice of the complaints or remonstrances as well of the curate as of the inhabitants. He enquires whether there are any public and scandalous disorders in the parish; whether the parishioners live in peace together and in good understanding with the curate; he also enquires about the life and behaviour of the ecclesiastics who reside therein. In a word the prelate examines all that relates to the spiritual and temporal concerns of the church, in order to see if every thing be in proper order and condition; and he takes notice of all that concerns the service of the parish, the morals and behaviour of the parishioners, in order to know whether there are any abuses or disorders to be reformed, and by what means he prudently and efficaciously may remedy them. To this end, he makes such ordinances, and gives, as well in private as in public, such advices as he deems most proper.

*Note.*—The order of the episcopal visitation as here described is not obligatory (*Merati*, §. VIII. *Annot.* 2, tom. II.). It may be changed, when there is any reason for so doing; for instance, to defer till the following day what has not been performed on the day of the arrival.

The bishop, before leaving the parish which he has visited, proceeds to the church, being vested with his usual ornaments. Then, standing erect and uncovered before the high altar and on the epistle side, he recites aloud the psalm *De profundis*, &c. at the end of which he adds:

*Requiem æternam dona eis, Domine;*

*Et lux perpetua luceat eis.*

And the anthem *Si iniquitates*, &c. Then he says *Pater noster*, &c.

*V. Et ne nos inducas in tentationem;*

*R. Sed libera nos à malo.*

*V. A portâ inferi;*

*R. Erue, Domine, animas eorum.*

*V. Requiescant in pace. R. Amen.*

*V. Domine, exaudi orationem meam;*

*R. Et clamor meus ad te veniat.*

*V. Dominus vobiscum;*

*R. Et cum spiritu tuo.*

#### OREMUS.

**D**EUS, *cujus miseratione animæ fidelium requiescunt, famulis et famulabus tuis omnibus hic et ubique Christo quiescentibus, da propitiis veniam peccatorum, ut à cunctis reatibus absoluti, tecum sine fine lætentur. Per Christum Dominum nostrum. R. Amen.*

Then the bishop leaves the church, and departs from the parish when convenient. The bells are rung at his departure.

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OF THE VISIT MADE BY THE VICARS GENERAL, ARCHDEACONS, OR OTHER PRIESTS, IN VIRTUE OF A COMMISSION FROM THE BISHOP.

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**W**HEN the bishop from any impossibility shall be unable to visit personally the parishes of his diocese as frequently as may be necessary for the welfare of the people and for the maintenance of the order established in the government of the church, he will cause them to be visited by one of his vicars general, by the archdeacon, or by any other priest whom he shall judge qualified for that office. By this means the bishop will satisfy an obligation enjoined him by several councils and particularly by the council of Trent (*Sess. 24, ch. III. de reform.*), as we have already observed in the preceding chapter.

On this account the church has decreed that each diocese should be divided into archdeaconries, deaneries and *archiprêtres*, in order that the archdeacons, deans and archpriests may be empowered to make the visit in the name of the bishop, at the time by him appointed, and render to him an exact account of every thing to which their attention may have been directed during that visit.

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ORDER OF THE VISIT MADE BY THE VICARS GENERAL, ARCHDEACONS OR OTHER PRIESTS.

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**W**HEN the curate has received the mandate for the visit, he will publish it at prone, exhort the people to attend at church on the arrival of the visitor, and assist at the exercises of the visit. He will notify the church-wardens to prepare their accounts in order to submit them to the examination of the visitor. He will also give notice to the midwives to present themselves to be examined by the visitor, should the latter think it advisable.

As soon as the vicar general or other visiting priest is arrived at the *presbytère*, the bells shall be rung to

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announce it to the people who will assemble in the church. The visitor will then repair in his surplice to the principal door of the church, where the curate, also vested in his surplice, and without a stole, receives him with his clergy.

The curate having saluted the visitor presents him a white stole which the visitor kisses and with which he vests himself. After which the visitor kneels down on a carpet prepared for that purpose, and kisses the cross with which he is presented by the curate. The visitor having risen up receives the aspersory from the hands of the curate, takes holy water himself and sprinkles it over the assistants.

Immediately the curate or the singers chaunt the hymn *Veni, Creator &c.*, as in the Processionnal, which is continued by the choir; and all the tapers on the altar being lighted, the visitor is conducted in procession to the high altar. Being there arrived the visitor kneels down on the platform, in the middle; and after the conclusion of the hymn, he rises and says the verses and orisons which follow, in the book which the curate presents to him open.

*V. Emitte Spiritum tuum et creabuntur;*

*R. Et renovabis faciem terræ.*

OREMUS.

**D**EUS, qui corda fidelium Sancti Spiritus illustratione docuisti, da nobis in eodem Spiritu recta sapere, et de ejus semper consolatione gaudere. *Per Christum Dominum nostrum.*  
*R. Amen.*

Then the anthem of the church patron is sung, and the visitor says the appropriate verse and orison in the book which the curate presents him, as before directed.

The visitor then makes the visit of the blessed sacrament.

The curate having spread out a corporal on the altar, presents the key of the tabernacle to the visitor who opens it and draws the blessed sacrament therefrom,

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which he incenses, kneeling. While *Tantum ergò*, &c. is being chaunted, he visits the ciborium, the other holy vessels and the tabernacle. The strophe *Genitori*, &c. and the verse *Panem de cælo*, &c. having been sung, the visitor says the orison of the blessed sacrament, *Deus, qui nobis*, &c., again incenses, and, before replacing the blessed sacrament in the tabernacle, he gives the benediction with the ciborium. After that he visits the baptismal font. He then delivers a discourse to the people to inform them on the subject of his visit and exhort them to profit by it.

Nevertheless should the visit be made in the morning, the holy mass may be celebrated, and the visitor or another priest, during mass, may pronounce a discourse analogous to the occasion.

After the exhortation, or after the mass, if it has been celebrated, the visitor, having received from the curate a black stole, goes in procession to the burying ground, with the clergy preceded by the cleric who carries the holy water vase and the thuriferary. In going to the burying ground the clergy chaunt the response *Libera me, Domine*, &c., as noted in the Processionnal.

The visitor being in the burying ground, and the *Libera* having been repeated, he sings on the ferial tone the verses and orisons, and observes the ceremonies above prescribed for the bishop's visit, page 317. After the orisons the visitor makes the sign of the cross over the burying ground, saying:

**V.** *Requiem + æternam dona eis, Domine;*

**R.** *Et lux perpetua luceat eis.*

And the choristers add:

**V.** *Requiescant in pace.* **R.** *Amen.*

Should the weather be unfavourable or the burying ground at too great a distance, the clergy will go in procession around the church, singing the response *Libera me, Domine*, &c. and the visitor will say, in the nave, the verses and orisons above prescribed at the sequel of that response.

On his return from the burying ground, the visitor

changes his stole, and examines the other things which the bishop is accustomed to visit.

He then goes to the *presbytère*, where the accounts of the church-wardens are to be presented to him, in order to be examined and approved, should he judge it advisable. He proceeds in the same way with regard to the accounts of confraternities and charitable associations, if there be any such regularly established in the parish.

He examines whether the midwives know how to baptize, and takes information with regard to their morals and conduct. He also hears the complaints which individuals may have to make to him. Should the complaints be of a serious nature, the visitor will hear the witnesses in private, and, after having taken their oath and made them sign their depositions, he will draw up a *procès-verbal* to be transmitted to the bishop a month after the visit.

In order that this visit may be attended with a greater degree of utility, and that the visitor may obtain a more extensive knowledge of the matters with which he ought to be acquainted, a table of particulars concerning each parish in detail has been here inserted, which may serve as the basis of pastoral visits. According to this table the visitor ought to draw up the *procès-verbal*, which also he will transmit to the bishop one month after its completion.

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*MEMOIR of the things concerning which the vicar general, the archdeacon or other priest deputed by the bishop will have to take information in the visit of the parishes.*

I.

**U**NDER what patronage the parish is? Is the church consecrated? How many altars are there in it? Are they kept clean and sufficiently ornamented? Is each altar on which the holy mysteries are celebrated covered with three altar cloths, of which the uppermost at least reaches on both sides to the level of the platform? Are the altars wholly consecrated? If they be only portable altars, have they not been desecrated by any fracture or by the opening of the sepulchre

which should contain the relics, or, if they are stationary altars, by the separation of the table from its foot? Is there any privileged altar?

## II.

Is the church in possession of the necessary ornaments of the different colours and qualities prescribed by the rubrics according to the rite of the solemnities, as chasubles, stoles, maniples, chalice-veils, bursas, cingulums, antependiums, pastoral stoles, copes, scarfs, a canopy, a banner? Has it a sufficiency of amicts, albs, palls, corporals, purificatories? Is all the linen, as well as the altar cloths in good condition? Are they of linen cloth agreeably to the decree of the Congregation of Rites, of May 15th. 1819, quoted page 275? Are they blessed? Are the corporals marked in front with a little cross? Are they not torn or in holes? Are the amicts and the purificatories also marked in the centre with a cross? Is there enough of communion-cloths, napkins, lavabos, surplices, choir-caps, camails, and surplices without sleeves?

## III.

Is the tabernacle lined with silk stuff within, and painted on the outside? Does it shut close? Is the key in a secure place? Is there a clean and decent corporal under the ciborium? Are the hosts renewed at least once a month, and even more frequently if the tabernacle be damp? Are the ciboriums purified when the hosts are renewed? Are relics or other objects shut up in the tabernacle? Is there a lighted lamp kept night and day before the blessed sacrament? Is the lamp decent and kept clean?

## IV.

Are the chalices and the patenas, the ciboriums and the pixis destined to contain the blessed sacrament when it is carried to the sick, of silver and gilt on the inside? Is care taken to purify the pixis after it has been used? Is the ostensory also of silver and is the crescent gilt? Is the host in it renewed as has been said of those of the ciborium? Of what metal are the little vessels which contain the holy oils? Are they clean? Is each of them marked with letters which show what they contain?

## V.

Is there a crucifix and decent candlesticks on each altar and on the church-wardens' pew? Is there a portable holy water vase with an aspersory, a censer and navicula, a processional



cross and candlesticks for the acolytes? Are there altar cards, missal stand, cruets and little basins in sufficient number? Small bells to ring at the elevation during the mass and when the blessed sacrament is being carried to the sick? An asperision-card, an instrument of peace, a small piscina for the cleansing of the priests fingers, *flambeaux* for the procession of the blessed sacrament, a paschal candlestick with its stock? Is there a decent funeral pall? One or several missals which contain the masses conformably to the new offices authorized for the diocese? A ritual of the diocese, a sufficient number of choir-books?

#### VI.

Are there relics on the altar? What relics are they? Are they authentic? Are the paintings and statues decent and in good order? Have they been approved and blessed? Are the pulpit, the sculptures, the wainscot of the choir, of the chapels and of the nave, the vault and the galleries clean, and do they not require any repairs?

#### VII.

Is the baptismal font in good order? Is it paled in? Does it shut with a key? Is there a painting representing Jesus Christ baptized by St. John the Baptist? Of what metal is the vessel which contains the baptismal water? Is there a piscina or basin under to receive the water which flows from the head of the person baptized? Is every thing that is used in the administration of baptism in the order prescribed at the beginning of the ritual, pages VIII and IX? Are the registers of baptisms, marriages and burials, kept in good condition? Are the formulas prescribed in the following chapter, observed? Are the ancient registers carefully preserved with their repertories, as directed in the same chapter? Are the letters of dispensations granted by the bishop or his vicars general collected and likewise carefully preserved? Is the church bell rung free of expense to announce each baptism?

#### VIII.

Are there as many confessionals in the church as priests employed in the holy ministry? Are all those confessionals in good repair, furnished with grates, and in sight of the people? Are there any portable or moveable grates for the time of the episcopal visitation, or small portable confessionals for the convenience of strange confessors in particular circumstances? Are confessions heard in the church except in the times and circumstances specified, page 78? Are there stationary near

the church doors holy water vases, clean, and placed at a proper height from the floor? Is the holy water frequently renewed, as directed, page 239? Are there any of the church pews improperly placed, or nearer the rails of the sanctuary, than is allowed and prescribed by the ordinances.

## IX.

Is the *fabrique* organized? What are its revenues, its debts, its expenses, its active and passive income? What is the number of the church-wardens? Are they interested in the object of their administration? Do they regularly render their accounts, and at what time? Do they, every year, in company with the curate, make what is usually called the collection of the Infant-Jesus?

The visitor, should he deem it expedient, may examine the accounts of the church-wardens which have been closed and settled, cause those to be rendered which have not yet been delivered, appointing the time and place which he shall judge proper for that purpose.

Have the ordinances prescribed in preceding visits been carried into effect? Is the money belonging to the parish church lent out? Is care taken to discharge the remainder of the church-wardens' accounts? Is there an iron chest with two different locks and keys to contain the titles, the accounts and other papers, as well as the money of the church? Does one of these keys remain in the hands of the curate? Is there an inventory of the papers, titles, moveables and immoveables, vestments and linen of the church?

## X.

Has the church any foundation-masses? What are they? Have they been approved of and are they faithfully discharged? Is there a table of the said foundation-masses?

Are there indulgences, and are the indults, by virtue of which they were granted, preserved?

—Have these indults received the *visa* of the bishop?

Are there any confraternities? What is the date of their establishment, and by whom were they established? Are there any deeds which verify their establishment? Have they approved rules? Are they attended by any abuses? Have they any revenues, and in what are they employed? Who keeps their accounts, and to whom are those accounts submitted? If they are rendered the visitor may see them and also examine those which are to be rendered.

XI.

Is the burying ground well enclosed? Is it sufficiently spacious? Is it used as a thoroughfare? Is there a cross in good condition in it? Is the grass cut from time to time, and is it left to be consumed on the spot, without being allowed to be carried away for any purpose? Is there a place set apart for the interment of children that have died in their baptismal innocence, and another for the burial of those who have not been baptized, or who are not catholics?

XII.

Is the sacristy in good repair? Are the windows provided with iron bars? Are there presses or buffets to keep the linen and ornaments clean? Are confessions heard therein or baptism administered only in the circumstances and at the times prescribed, page 77. Is there a confessional for that effect, and also a decent buffet to contain the things necessary for the administration of baptism during winter? Is there a crucifix in relief above the table where the priests puts on the sacerdotal vestments, and a laver in some commodious place with a sufficient number of hand towels? Is there a praying desk, and above it a leaf or table containing the prayers before and after mass?

XIII.

What is the extent of the parish? Is it canonically and civilly erected? What is the date of its erection? What is its population, and how many communicants and houses are there? Are there any, and how many, that are not catholics? What is the revenue of the curate? Are the tithes faithfully paid? What is their amount at an average? Does the curate receive any supplement to the ordinary tithes? In what does that supplement consist? At what time and by whom was it fixed and established? Is the ordinance relative thereto among the papers remaining in the curate's hands?

XIV.

What is the tariff which fixes the casual rights of the parish church, of the curate, of the choristers, &c.? By whom was that tariff prescribed? Is there an approved copy of and signed by him who gave it, and a copy inscribed in one of the registers of the parish church?

XV.

Are the church, the steeple, the *presbytère*, the other buildings belonging to the *fabrique*, as well as their dependances in good condition? Do they require any repairs?

## XVI.

Is the parochial service performed at stated hours and at those which are most convenient for the majority of the parishioners? Does the curate punctually perform the prone and teach the catechism? Does he conform to the rules of discipline established and published throughout the diocese? Is he exact in visiting the sick and in taking care of the poor, widows, orphans and infirm? Are there any charitable associations established to relieve them in their distress, and specially whey they are sick? When the curate carries the holy communion to the sick, is he accompanied by two, or at least by one person besides the driver?

## XVII.

Are there law-suits and public enmities? Are there any of the parishioners who lead a scandalous life? Are there any who neglect to perform their paschal duties? Are there dances and dangerous evening assemblages, and do parents allow their children to attend them? How are feasts of obligation and devotion observed? Are the sacraments frequented? Are any disorders committed in the parish on these days? Are the larger and abridged diocesan catechisms in general use among families? Is the mandate placed at the head of the larger catechism, and which recommends to parents always to have at home a copy of both catechisms, read at prone, every year, on the second sunday after Easter?

## XVIII.

Do parents take care to instruct or cause to be instructed in the mysteries and principles of religion, their children, their apprentices, and domestics? Are they exact in sending them to catechism and to public instructions? Do the children know their catechism, and prayers? Do the parents defer bringing their children to be baptized under the pretext of waiting for a god-father or a god-mother? Or do they cause them to be privately baptized without necessity? Do they allow their children to sleep with them before they are a year old, and after they are four years old?

## XIX.

Are there any schools? How are they kept? Is the catechism regularly taught in them? Are they under the care of the curate? Is he careful to cause the diocesan catechism to be taught in them; that no dangerous books be introduced, and that the children of both sexes do not attend the same

school? Are the masters and mistresses well instructed, and of good morals? Do the midwives know how to administer baptism? Is their conduct blameless?

XX.

Are there any private or domestic chapels in the parish? Are they conveniently built and ornamented? Is it permitted to celebrate mass therein, and is it performed according to the rules of the church and in conformity with the ordinances relative to the said chapels? Are there crosses erected in different places? Are they decent and properly enclosed?

Besides the curate and his vicar, is there any priest or ecclesiastic resident in the parish? Where do they live? What is their conduct, their occupation? What are their means of subsistence?

*Ancilla parochi habetne aetatem regulis ecclesie consentaneam?*



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